231 animal to a herd containing bulls. Sometimes
232 he will seek a bull regarded as superior. There is no service fee. Cattle are branded when
[422] young and draft animals almost always are castrated.

231 *Pigs.*—Probably the pig is the second most important animal in Cherán; certainly it is the most common. Almost every family has at least one sow. If a family has no sow of its own, usually someone will lend a sow to be fed. In this case the litter is divided; should the animal lent be a male, the meat or proceeds of sale are shared.

[438] The pig is raised for meat and fat or for sale, often outside the village. The skin has very little value. No use is made of the hoofs, but
[252] the entrails are prized as sausage casings. A
[364] not unimportant function of pigs is their service as scavengers.

Although some persons in Cherán were said
[232] to keep boars for breeding purposes and to charge a small fee for service (of from 25 centavos to 1 peso in Paricutin), evidently little care is taken in breeding. Most males are uncastrated until it is desired to fatten them. As the pigs roam the streets and nearby roads and woods during the day, little selective breeding seems possible. Normally, pigs are fed just enough corn to keep them returning home. At night they are placed in pens to protect them from coyotes.

Ordinarily only boars are fattened and slaughtered. Some people castrate their animals before fattening them, claiming they will fatten on less grain. Others dispute this, saying further that meat from castrated hogs has no flavor. Not every one knows how to castrate, but field notes do not indicate whether a charge is made for the operation when the aid of a neighbor is necessary. Animals being fattened are shut in small log pens with wooden floors, which are cleaned at frequent intervals. It is claimed that there are two types of pig, one of which fattens more readily than the other. At least 1 *fanega* (about 90.8 qts.) of maize is used in fattening a pig. Fattened pigs are normally sold to butchers; owners ordinarily kill their own pigs only for fiestas.

233 *Sheep.*—Although relatively few families own sheep, the number owned in Cherán is

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[p.123a] Sierra Tarascans

527 was transferred to the arcade on the north side of the plaza.

On October 3 (Wednesday in 1940), men brought their ox teams and plows into town, and all agricultural work ceased until at least Tuesday of the following week. On this day, also, people began arriving in numbers for the fiesta, including the first of the vendors.

527 443 Three or four, indeed, had arrived the day before, including three women with "a little religion"—medals, rosaries, votive offerings, pictures of saints, etc.—who had expected to stay in the house of the priest, but after learning of the change of priests, had to seek lodging in a private establishment. In addition to these women, there were the following: A street vendor, shouting *"Milagros, milagros de plata, muy barata,"* who offered votive offerings of various parts of the human anatomy made of what he claimed was silver; a seller of Guanajuato pottery; a few sellers of cloth; another seller of religious articles; and a number of hard-faced women preparing to open food and drink establishments. These were all placed together on a street a long block from the plaza. Some or all of the women evidently make a business of following fiestas, as I recognized some of them from fiestas at other towns. Their reputation in Cherán was very bad.

527 364 Some street cleaning began on this day. Trash was burned in the streets and the streets were swept. This is done voluntarily by the owners of property on the streets. The municipal authorities had the plaza swept and all surplus dirt and rocks from recent construction activities carried out of sight. The borders of the plaza walks were whitewashed and the benches painted a bright green. The benches were also repaired and set more firmly. The paid police did most of the work.

527 796 October 4, Friday, was the actual Saint's day. Rosary and Vespers were celebrated together the evening before from 7:30 to 9 o'clock. The big bell of the church was rung for about an hour afterward. At midnight of the 3d the Cherán band began to play and continued intermittently through the night. The members [574] either were calling at the houses of persons named Francisco, who had to feed all visitors, or were hired by such persons to play a piece

342 weddings, funerals, and *mayordomías*. In the latter type of ceremony, the image of a saint is kept in the house for a year. However, as the use of the house is incidental in all these cases, the ceremonies will not be described. It may be noted, however, that probably the image of a saint would not be entrusted to a family unless it had adequate housing for it Another special 342 feature in connection with weddings is also worth 585 mentioning. The most important ceremonial directly associated with a structure takes place, not in the house, but in the kitchen. This is a [608] ceremony where all the close relatives of the bride and groom enter into the relationship of the *compadrazgo*, that is, they assume the relationship of godparents to each others' children.

SOCIAL FUNCTIONS

342 The house is involved in a number of social usages and obligations. As a piece of moveable property, it may be sold or inherited independently of the land on which it stands. Sale or inheritance follows the same rules as exist for other property, however. As these rules will be treated in another paper, they will not be repeated here.

Residence rules operate with respect to houses. 591 Normally, after marriage, the bride and groom live for a time in the house of the groom's father. This may continue for several years, but, usually after the birth of a child, if not before, an effort will be made to establish the son in a house of his own. This may be done merely by erecting a separate kitchen for the new household. Ideally, however, the son will have a lot, house, and kitchen of his own. In exceptional cases, however, the family remains as a unit until the death of the father. All the sons live on the same lot, and the father directs economic activities and controls the family treasury. Such a household is said always to separate after the death of the father.

Ownership of a house entails numerous com- 651 munity obligations. A house owner, first of all, must pay taxes to the Federal Government through the local tax office. A percentage of these taxes goes to the municipal government also. The house owner is responsible for the re- 361 pair and cleaning of the street in front of his property. This is not strictly enforced; only street cleaning is demanded and this ordinarily

[364] only on the days preceding a town fiesta. The
653 householder is also expected to work on certain community enterprises, such as repairing roads or bridges and the water system. Likewise, unless
625 he occupies some special position which exempts him, or is well along in years, he will be expected at times to join the *ronda*, or night watch, which polices his *cuartel*, or *barrio*.

Cherán is unique in its attitude toward visitors.
351 We have already mentioned the general occurrence of fences. These are usually high enough to prevent passers-by on the street from peering into the house yard. Visitors always knock at the
574 gate or call out, announcing themselves. As some-
609 times the inmates will not respond to a knock, the call is useful in getting a response. Unless the visitor is a relative, *compadre*, or neighbor

[continued on p.32b]

RELATION OF THE TARASCAN HOUSE TO THE ENVIRONMENT

CHERÁN

The wooden house, or "*troje*," of Cherán is
362 relatively dry but, in the absence of any method of heating, it is uncomfortably cold most of the year, especially at night. The kitchen floor is
[354] frequently damp; although it is heated by fire, ventilation is inadequate, and the smoke often irritating to eyes and throat. On windy days, also, drafts whistle through cracks or under the lower edges of the walls. The masonry-adobe type of construction also presents drawbacks. It is not heated either and, while wind is less apt to penetrate, it is often unsatisfactorily ventilated. Moreover, the dampness climbs up through the walls at least 6 months of every year and into every corner of the room.

Probably the "*troje*," or house loft, can most
251 easily be made impervious to rodents if it be well
362 built, and if bunches of cactus be fastened at strategic points on the outside walls. Rarely, however, is this true. In addition, the roof often permits entry of birds, particularly half-wild domesticated pigeons, and scarcely ever is anything done to prevent their forays on the maize. It is doubtful if the masonry-adobe structure is superior in any respect for loft storage. For main-floor storage it probably is inferior owing to the greater dampness. [Continued bottom of

[p. 32a] page 32b]